**Sermon Text – 1 Corinthians 2:14-16**

**02/25/24**

**Read All About It!**

**Introduction ~**

At a Christian summer camp for children, one of the counselors was leading a discussion on the purposes God had for everything He created. As they talked, the children began to find good reasons for clouds and trees and rocks and rivers and animals and just about everything else in nature.

Finally, one of the children asked, “If God had a good purpose for everything, why did He create poison ivy?” The discussion leader gulped as he struggled to come up with a reasonable answer. Then, one of the children came to his rescue saying, “The reason God made poison ivy is because He wanted us to know there are certain things we should keep our cotton-pickin’ hands off of.”[[1]](#footnote-1)

Today we’ll be talking about discernment and insight, but more specifically we’ll be exploring spiritual discernment. Our text this morning is 1 Corinthians 2:14-16 ~

14But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned. 15But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. 16For “*who has known the mind of the Lord* that he may instruct Him?” But we have the mind of Christ.[[2]](#footnote-2)

**Context ~**

Our text today introduces a contrast through the word “but” (δὲ) [[3]](#footnote-3) [dĕ]. Paul says that there are differences in spiritual capacity when considering a Christian and a pre-Christian. Now… this contrast could easily lead to a sense of spiritual pride and superiority were it not for the fact that none of us can claim any credit for who we are in Christ.

Those in Christ have been renewed, we’ve entered into an existence that can best be termed as one lived in the Spirit.[[4]](#footnote-4) He, Jesus, now lives in us through His Spirit, and His life produces a constant working of His power both in us and through us.[[5]](#footnote-5)

This alteration of capacity brings with it certain advantages; 1 Corinthians 2:14-16 ~

14But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned. 15But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. 16For “*who has known the mind of the Lord* that he may instruct Him?” But we have the mind of Christ.[[6]](#footnote-6)

Now, we need to be careful about this. Just because you’ve placed your faith in Jesus, that does not mean you are “spiritual.” You may very well live in the Spirit, your sins can be forgiven, and yet you may not be spiritual. The “spiritual” person is not merely someone who has been saved and is indwelt by the Holy Spirit, it is someone in whom the Spirit *rules*.[[7]](#footnote-7) That rule is governed by love, and therefore requires that we choose it by faith, it cannot be forced because love cannot be forced.

In contrast to this, for the pre-Christian, their souls are governed by forces in opposition to God, and therefore in opposition to their ultimate good.”[[8]](#footnote-8) In fact, whether knowingly or not, they’re serving Satan; Ephesians 2:1-3 ~

***2*** And you *He made alive,* who were dead in trespasses and sins, 2in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.[[9]](#footnote-9)

What this passage tells us is that, apart from God and His mercy, we’re no different from the rest of the world. Simply by looking at the Church around the world we can certainly see we’re no better than anyone else. Any one of us is capable of doing the most mean-spirited and despicable things. But… when we surrender control of our lives, because of God’s mercy, our situation has changed. 1 Corinthians 2:15 ~

15But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.[[10]](#footnote-10)

Now, this doesn’t happen by accident. We’re free from all judgment because someone else has already been judged, and punished, in our places. This is brought about by the mercy of God; Ephesians 2:4-9 ~

4But God, who is rich in mercy, because of His great love with which He loved us, 5even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, 7that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. 8For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9not of works, lest anyone should boast.[[11]](#footnote-11)

That salvation is applied to our lives as we respond in faith, and even that ability comes from God.

**Judging ~**

The text says that we “judge all things,” what does that mean? We need to be sure we understand what’s being said:

A doctor was examining a bad cut on the eyebrow of a very active three-year-old. Two nurses and an orderly were required to restrain the screaming child. Noting the building swelling and discoloration around the wound, the doctor said to the mother, “Billy will be lucky if he comes through this without getting a black eye.” The mother responded, “Do what you have to do doctor, He’s a terror at home too!”[[12]](#footnote-12)

It is so very easy to misinterpret what someone says, and that’s true of what God says as well. Our text today says that, in contrast to the person still separated from God, the spiritual person “judges” all things. In fact, only the person being made spiritual by the work of the Holy Spirit is able to apprehend spiritual things.[[13]](#footnote-13) 1 Corinthians 2:15 ~

15But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.[[14]](#footnote-14)

The word translated in the NKJV as “judges” is (ἀνακρίνει) [[15]](#footnote-15) [ăn ăk rĭʹ nā], and it’s actually an unfortunate choice of words. The root word, (κρίνō) [krĭ nō], means “to split or divide,” or “to select,” or “to decide,” therefore leading to, “to judge,” or “to assess.”[[16]](#footnote-16)

Then, adding (ἀνα) [ănă] as a prefix results in (ἀνακρίνō) [[17]](#footnote-17) [ănă k rĭʹ nō] with the more specific meaning of “to investigate,” mostly in the sense of judicial interrogation.[[18]](#footnote-18) The spiritual person investigates, examines, enquires into, but generally with strong overtones of performing a forensic investigation to determine the truth.[[19]](#footnote-19)

As people living and walking in the Spirit, we have the power to evaluate, discern, sort, and draw right conclusions, all free from judgment ourselves.[[20]](#footnote-20) This is true, not because we’re so good that we don’t deserve judgment, it’s true because we act as ambassadors and servants subject to the Lord.[[21]](#footnote-21) He’s the only One we answer to.

Now, for those who like these details, this word, “judges” (ἀνακρίνει)[[22]](#footnote-22) [ănă k rĭʹ nā], is in the present tense indicating an action taking place right now, ongoing in the present, with no indication of coming to completion.[[23]](#footnote-23) “Judges” is also in the indicative mood which portrays the action as real rather than merely possible or likely or intentional.[[24]](#footnote-24) Therefore, we who are led by the Spirit really do evaluate spiritual things on a continual basis.

So, based on our walk in the Spirit, based on our spiritual maturity and willingness to be guided, we’re able to “discern.” In fact we’re able to have insight into all things, but particularly in spiritual matters.[[25]](#footnote-25)

**Background ~**

No person not united with Christ is able to sift, sort, and discern spiritual things through any free or conscious effort of their own.[[26]](#footnote-26) They may be able to parse out the words, they can make sense of the sentences, but the spiritual truths revealed will no change their hearts. We all naturally seek to understand spiritual things based on our own abilities and native intellect.[[27]](#footnote-27) That will never work.[[28]](#footnote-28)

God utters truth which is then recorded for future generations. Under the subtle leading of the Holy Spirit these writings were collected and preserved. Ultimately, the Church universal recognized that these writings were the words of God Himself; Isaiah 55:11 ~

11 So shall My word be that goes forth from My mouth;

It shall not return to Me void,

But it shall accomplish what I please,

And it shall prosper *in the thing* for which I sent it.[[29]](#footnote-29)

Take for example, Jesus’ words; these were not mere sounds conveying information, they came in the power of the Spirit with higher and deeper meanings than human communication is capable of conveying;[[30]](#footnote-30) one example is found in John 6:63 ~

63It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.[[31]](#footnote-31)

Implicit to the utterances of God is an underlying power. Jesus’ words penetrate to our very core, to the center of our lives.[[32]](#footnote-32) But… our ability to have wisdom concerning things of the Spirit depends on our submission to the Holy Spirit and the revelation He brings.[[33]](#footnote-33) It requires walking in the Spirit.

**The Spirit’s Work ~**

A retired fellow felt like his old boss had tricked him. For a retirement gift the company had given the man a beautiful self-winding watch. The problem was, he had to continue to work in order for the watch to “self-wind.”[[34]](#footnote-34)

The Holy Spirit is always at work. God sends Him to each of us through Christ the Son.[[35]](#footnote-35) The Spirit’s work in the believer; sealing, sanctifying, enlightening, and strengthening, all these require a willingness in our part to wait on Him, and to depend on Him, to do His work in our lives.[[36]](#footnote-36) When we do, the Spirit guides us into all truth;[[37]](#footnote-37) John 16:12-13 ~

13However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come.[[38]](#footnote-38)

This holds true particularly with spiritual discernment, including the truth contained in the Scriptures.[[39]](#footnote-39) For all the ages it has been the Holy Spirit who has embodied the thoughts of God in the written Word, our Bibles.[[40]](#footnote-40) He illuminates our minds so that we can both apprehend and comprehend what God is saying. This illuminating is an ongoing process, not a one-time event.[[41]](#footnote-41) I think this is probably true because of our own innate limitations, we cannot accept all that God has for us at one time.

Based on our own efforts we may understand the words, we may tease out some doctrines, but without the Holy Spirit applying the truth to our hearts there will be no power,[[42]](#footnote-42) there will be no life-change. To understand the words of Scripture as God intends will require a spiritual nature implanted in us and empowered by the Holy Spirit.[[43]](#footnote-43) The Spirit of God then assimilates His truth into us in life-changing power.[[44]](#footnote-44)

**Inspiration ~**

Now, one reason we cannot undertake the task of understanding Scripture on our own is that it’s fundamentally a spiritual book which must be spiritually understood. We find many places alluding to the fact that the Holy Spirit is its author,[[45]](#footnote-45) one such place being 2 Peter 1:19-21 ~

19And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20knowing this first, that no prophecy of Scripture is of any private interpretation, 21for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.[[46]](#footnote-46)

But these words are not limited to purely prophetic utterance, although all of Scripture falls under the prophetic in the sense of proclaiming the words of God;[[47]](#footnote-47) 2 Timothy 3:16–17

16All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work.[[48]](#footnote-48)

The book itself claims to be from God.[[49]](#footnote-49) What’s more, inspiration brings with it authority as the Bible conveys God’s will to us.[[50]](#footnote-50) Now the Holy Spirit works in our hearts to reveal both the meaning and the power of Scripture.[[51]](#footnote-51) We should never take the Scriptures in hand without stopping to seek guidance and wisdom from the Spirit.[[52]](#footnote-52) The Spirit, who inspired the Word, must interpret the Word.[[53]](#footnote-53)

So how might we go about discerning all things? How might we begin to have a deeper love, interest, and respect for the truths of Scripture? Start by yielding yourself to the Holy Spirit and wait on Him.[[54]](#footnote-54) This allows more than our brains to be engaged, our spirit becomes in tune with His Spirit.[[55]](#footnote-55)

**Teachers ~**

None of this eliminates the need for teachers[[56]](#footnote-56) or the need for personal Bible study. We do need teachers even though, apart from the Spirit’s anointing on the teacher, the instruction will be unprofitable.[[57]](#footnote-57) The truth is:

The teacher has not taught until their students have learned.[[58]](#footnote-58)

When it comes to Scripture, the student will not learn without the illuminating work of the Spirit. But the responsibility does not end with the teacher to be filled and used by the Holy Spirit; you must be prepared to receive truth.[[59]](#footnote-59) Spiritual truths are not merely implanted into our minds, we’re led into the truth by the Spirit Who uses whatever agency He chooses to use.[[60]](#footnote-60) Ultimately, He is the One who brings the truth to us; 1 Corinthians 2:12 ~

12Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.[[61]](#footnote-61)

But note that God also uses human agency to impart divine communications;[[62]](#footnote-62) 1 Corinthians 2:13 ~

13These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. [[63]](#footnote-63)

It is the Holy Spirit who brings truth, knowledge, conviction, and discernment. However, most of the time God works through His people. The truths being brought must be received by the people, and again, this happens through the Holy Spirit who opens, illumines, their minds.[[64]](#footnote-64)

That, I think, brings us to the topic biblical exegesis, that is, teasing the meaning out of the text without inserting our own thoughts or preconceived ideas into it. Bible study is a profoundly spiritual activity.[[65]](#footnote-65) It requires that you engage your mind as you cooperate with the Holy Spirit.[[66]](#footnote-66) But that in no way eliminates the need for careful study using the best tools at our disposal.[[67]](#footnote-67) He, the Spirit, takes facts and turns them into truths. He takes information and turns it into heart change.

True spiritual instruction is the conjunction of human activity and the leading, and enabling, and the illuminating, of the Holy Spirit.[[68]](#footnote-68) When this happens we discover that the Scriptures take on a new life and a deeper meaning than we had previously experienced.[[69]](#footnote-69) This requires our best effort; 2 Timothy 2:15 ~

15Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.[[70]](#footnote-70)

This activity, this studying Scripture under the leading and enabling of the Holy Spirit is not merely so that we’re able to know more “stuff.” We’re warned about this in 1 Corinthians 8:1-3 ~

**8** Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. 2And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. 3But if anyone loves God, this one is known by Him.[[71]](#footnote-71)

Knowledge for the sake of knowledge only produces pride. When we become careful and faithful students of the Scriptures we easily begin to take our eyes off of God, and put them on ourselves. We begin to think we’re something special, when in reality what we know and what we have to share comes from the Holy Spirit, not us.

This will be a danger for the operation of any spiritual gift, even in the operation of any fruit of the Spirit. Pretty soon… we start to think we’re something special. When that happens, watch out! You’re on a dangerous path.

**Application ~**

So, here we find that the foundation for arguments causing divisions and quarrels, that is, those who prize human wisdom, are silenced.[[72]](#footnote-72) These should have no place in the Body of Christ; Galatians 5:17 ~

17For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish[[73]](#footnote-73)

If you would be full of the Holy Spirit, then be full of the Word of God.[[74]](#footnote-74) When you seek to understand the Scriptures, do so understanding that it is literature, and that there are different genre and styles and grammar to contend with.[[75]](#footnote-75) There is literary, cultural, and historic context to consider. We cannot rightly yank a passage out of context and make it say something that it does not, and expect God to honor it. But… never let study and tools and careful thought usurp a fundamental reliance on the Holy Spirit.

The Holy Spirit will actively illumine our minds when we approach this Book in faith.[[76]](#footnote-76) In a quiet act of worship we yield ourselves to the Holy Spirit as we turn to the Scriptures and trust in Him to open our minds to the text.[[77]](#footnote-77)

Then… recognize in your heart, in your deepest thoughts, that the interpretation, understanding, and application of the Word is only through the Spirit of God.[[78]](#footnote-78) We need the same Spirit who inspired the writing of Scripture to illumine our minds.[[79]](#footnote-79)

Ask Him to do so.

1. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 304. [↑](#footnote-ref-1)
2. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co2.14&off=0&ctx=ngs+with+spiritual.+~14%C2%A0n%EF%BB%BFBut+the+natural) (Nashville: Thomas Nelson, 1982), 1 Co 2:14–16. [↑](#footnote-ref-2)
3. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.1Co2.12&off=11&ctx=%CD%82+%CE%B8%CE%B5%CE%BF%CF%85%CD%82.+12+%CE%B7%CC%94%CE%BC%CE%B5%CE%B9%CD%82%CF%82+~%CE%B4%CE%B5%CC%80+%CE%BF%CF%85%CC%93+%CF%84%CE%BF%CC%80+%CF%80%CE%BD%CE%B5%CF%85%CD%82%CE%BC%CE%B1+) (Deutsche Bibelgesellschaft, 1993), 1 Co 2:12. [↑](#footnote-ref-3)
4. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 1 Corinthians*](https://ref.ly/logosres/lange67co1?ref=Bible.1Co2.15&off=115&ctx=of+God+(Col.+3%3a10)%2c+~has+been+renewed+to+) (Bellingham, WA: Logos Bible Software, 2008), 63. [↑](#footnote-ref-4)
5. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 1 Corinthians*](https://ref.ly/logosres/lange67co1?ref=Bible.1Co2.15&off=115&ctx=of+God+(Col.+3%3a10)%2c+~has+been+renewed+to+) (Bellingham, WA: Logos Bible Software, 2008), 63. [↑](#footnote-ref-5)
6. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co2.14&off=0&ctx=ngs+with+spiritual.+~14%C2%A0n%EF%BB%BFBut+the+natural) (Nashville: Thomas Nelson, 1982), 1 Co 2:14–16. [↑](#footnote-ref-6)
7. Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](https://ref.ly/logosres/jfbcomm?ref=Bible.1Co2.15&off=128&ctx=sion%5d+natural+man.%E2%80%9D+~The+spiritual+is+the), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 267. [↑](#footnote-ref-7)
8. Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](https://ref.ly/logosres/jfbcomm?ref=Bible.1Co2.15&off=221&ctx=m+the+Spirit+rules.+~In+the+unregenerate%2c), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 267. [↑](#footnote-ref-8)
9. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph2.1&off=23&ctx=Grace+Through+Faith%0a~2+And+a%EF%BB%BFyou+He+made+) (Nashville: Thomas Nelson, 1982), Eph 2:1–3. [↑](#footnote-ref-9)
10. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co2.15&off=0&ctx=ritually+discerned.+~15%C2%A0But+he+who+is+spi) (Nashville: Thomas Nelson, 1982), 1 Co 2:15. [↑](#footnote-ref-10)
11. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph2.4&off=0&ctx=just+as+the+others.%0a~4%C2%A0But+God%2c+i%EF%BB%BFwho+is+) (Nashville: Thomas Nelson, 1982), Eph 2:4–9. [↑](#footnote-ref-11)
12. Michael Hodgin, *1001 More Humorous Illustrations for Public Speaking*, (ZondervanPublishingHouse, Grand Rapids, MI.: 1998), 105. [↑](#footnote-ref-12)
13. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 1 Corinthians*](https://ref.ly/logosres/lange67co1?ref=Bible.1Co2.15&off=773&ctx=)+here+holds+good.+%E2%80%9C~Only+by+being+made+s) (Bellingham, WA: Logos Bible Software, 2008), 63. [↑](#footnote-ref-13)
14. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Co2.15&off=0&ctx=ritually+discerned.+~15%C2%A0But+he+who+is+spi) (Nashville: Thomas Nelson, 1982), 1 Co 2:15. [↑](#footnote-ref-14)
15. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.1Co2.15&off=23&ctx=%CE%BF%CC%94+%CE%B4%CE%B5%CC%80+%CF%80%CE%BD%CE%B5%CF%85%CE%BC%CE%B1%CF%84%CE%B9%CE%BA%CE%BF%CC%80%CF%82+~%CE%B1%CC%93%CE%BD%CE%B1%CE%BA%CF%81%CE%B9%CC%81%CE%BD%CE%B5%CE%B9+%5b%CF%84%CE%B1%CC%80%5d+%CF%80%CE%B1) (Deutsche Bibelgesellschaft, 1993), 1 Co 2:15. [↑](#footnote-ref-15)
16. Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, [*Theological Dictionary of the New Testament, Abridged in One Volume*](https://ref.ly/logosres/tdnta?ref=Page.p+469&off=1236&ctx=A.+Linguistic+Data.+~The+word+kri%CC%81no%CC%84+mea) (Grand Rapids, MI: W.B. Eerdmans, 1985), 469. [↑](#footnote-ref-16)
17. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.1Co2.15&off=23&ctx=%CE%BF%CC%94+%CE%B4%CE%B5%CC%80+%CF%80%CE%BD%CE%B5%CF%85%CE%BC%CE%B1%CF%84%CE%B9%CE%BA%CE%BF%CC%80%CF%82+~%CE%B1%CC%93%CE%BD%CE%B1%CE%BA%CF%81%CE%B9%CC%81%CE%BD%CE%B5%CE%B9+%5b%CF%84%CE%B1%CC%80%5d+%CF%80%CE%B1) (Deutsche Bibelgesellschaft, 1993), 1 Co 2:15. [↑](#footnote-ref-17)
18. Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, [*Theological Dictionary of the New Testament, Abridged in One Volume*](https://ref.ly/logosres/tdnta?ref=Page.p+473&off=2636&ctx=oughts+and+intents.%0a~anakri%CC%81no%CC%84%2c+ana%CC%81kris) (Grand Rapids, MI: W.B. Eerdmans, 1985), 473. [↑](#footnote-ref-18)
19. James Strong, [*Enhanced Strong’s Lexicon*](https://ref.ly/logosres/strongs?ref=GreekGK.GGK373&off=247&ctx=xamine+or+judge.+1a+~to+investigate%2c+exam) (Woodside Bible Fellowship, 1995). [↑](#footnote-ref-19)
20. Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, [*Theological Dictionary of the New Testament, Abridged in One Volume*](https://ref.ly/logosres/tdnta?ref=Page.p+473&off=3002&ctx=udge+all+things+and+~are+judged+by+none%2c+) (Grand Rapids, MI: W.B. Eerdmans, 1985), 473. [↑](#footnote-ref-20)
21. Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, [*Theological Dictionary of the New Testament, Abridged in One Volume*](https://ref.ly/logosres/tdnta?ref=Page.p+473&off=3002&ctx=udge+all+things+and+~are+judged+by+none%2c+) (Grand Rapids, MI: W.B. Eerdmans, 1985), 473. [↑](#footnote-ref-21)
22. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.1Co2.15&off=23&ctx=%CE%BF%CC%94+%CE%B4%CE%B5%CC%80+%CF%80%CE%BD%CE%B5%CF%85%CE%BC%CE%B1%CF%84%CE%B9%CE%BA%CE%BF%CC%80%CF%82+~%CE%B1%CC%93%CE%BD%CE%B1%CE%BA%CF%81%CE%B9%CC%81%CE%BD%CE%B5%CE%B9+%5b%CF%84%CE%B1%CC%80%5d+%CF%80%CE%B1) (Deutsche Bibelgesellschaft, 1993), 1 Co 2:15. [↑](#footnote-ref-22)
23. Michael S. Heiser and Vincent M. Setterholm, [*Glossary of Morpho-Syntactic Database Terminology*](https://ref.ly/logosres/morphglosses?ref=morph-field.fr-morph%2bel.tense.present&off=42&ctx=se+where+the+writer+~portrays+an+action+i) (Lexham Press, 2013; 2013). [↑](#footnote-ref-23)
24. Michael S. Heiser and Vincent M. Setterholm, [*Glossary of Morpho-Syntactic Database Terminology*](https://ref.ly/logosres/morphglosses?ref=morph-field.fr-morph%2bel.mood.indicative&off=125&ctx=the+writer+as+real.+~It+is+the+mood+of+as) (Lexham Press, 2013; 2013). [↑](#footnote-ref-24)
25. Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](https://ref.ly/logosres/jfbcomm?ref=Bible.1Co2.15&off=525&ctx=Co+6%3a2%E2%80%934%3b+1+Jn+4%3a1)%2c~+in+so+far+as+he+is+), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 267. [↑](#footnote-ref-25)
26. John Peter Lange et al., [*A Commentary on the Holy Scriptures: 1 Corinthians*](https://ref.ly/logosres/lange67co1?ref=Bible.1Co2.14&off=2876&ctx=en+of+in+Jas.+3%3a15.+~The+soul%2c+in+itself+) (Bellingham, WA: Logos Bible Software, 2008), 62. [↑](#footnote-ref-26)
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